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"Judas"—which Dr. Resch has not found noticed in any previous discussion of this manuscript, was mentioned by Rev. W. E. Barnes in the *Thinker* of January 1895.

It is incidentally remarked (note on p. 140) that the author has compiled a collection of Old Testament Agrapha which he does not know whether he will ever publish. It is to be hoped that the time and means will be forthcoming, as such a work might shed new light on dark places in early Christian literature.

W. TAYLOR SMITH.

Jesu Muttersprache. Das Galiläische Aramäisch in seiner Bedeutung für die Erklärung der Reden Jesu. Von LIC. ARNOLD MEYER. Freiburg, 1896. Pp. xiv + 176. M. 3.

The positions ably maintained and defended in the work before us are these: that a dialect of Aramaic, closely resembling those found in the Palestinian Lectionary and Talmud, was the common speech of Galilee in the times of Christ. That Jesus, the carpenter's son, since "the common people heard him gladly," spoke in the same language. That the disciples were "sons of the soil," and if they transcribed the sayings of Christ would transcribe them as they were delivered; certainly not in Hebrew, because of their very limited acquaintance with that tongue. There is thus an *a priori* probability, apart altogether from patristic evidence, for the early existence of an Aramaic gospel for the use of the churches who constantly spoke in that language. Delitzsch and Resch defend Hebrew as the language in which the Protevangelium was written, and even Dalman is doubtful, but surely the matter is capable of easy solution. Let the two cognate languages be tested on the divergences of our Greek synoptics, and the decision given to that language which elucidates them. The present writer began his investigations full of faith in Hebrew, but now, unhesitatingly, gives his verdict for Aramaic.

We heartily welcome as a fellow-laborer the author of *Jesu Muttersprache*, who publishes this work as a forerunner to a larger work on the Preaching of Jesus, and who is a consistent advocate of Galilean Aramaic, as the language in which Christ's sayings were first recorded. The work is important, however, more as a summary of what has previously been attempted in this field, than for its original contributions. The author has read extensively, and has collected carefully the views of many scholars since the Reformation, who have surmised that Christ did not speak Greek; and he also here displays and greatly criticises the attempts which several scholars have previously made to retranslate isolated sayings of Christ in Aramaic or Hebrew. Besides this, he gives us an interesting chapter on the prevalence of Aramaic in Palestine, and on the occurrence of Aramaic words in the New Testament and in Josephus; and an appendix describing the Christian Palestinian Lectionary. But when we seek for first-hand work elucidating the sayings

of Christ by retranslating them into Aramaic, we are disappointed. There are only about ten passages which display personal research, apart from the adoption of, or criticism of, other men's labors. This is not the place to criticise the Aramaic. There are a few happy elucidations, but the net results of the original retranslation work fall decidedly below one's anticipations. One would like to suppose that Meyer is holding over the best for his new work.

J. T. MARSHALL.

People's Commentary on the Acts, with Critical, Exegetical and Applicative Notes, and Illustrations from Life and History in the East. By EDWIN W. RICE, D.D. Philadelphia: The American Sunday School Union. 1896. Pp. iv+371.

For the last few years we have had an extraordinary number of books upon Acts written from the critical point of view and it is now time to expect a large number upon the same subject for the benefit of Sunday-school teachers. Such books will not probably claim any great attention from professional teachers, nor should they. They are to be manuals rather than treatises, and, like that of most exegetical annuals, their advent is to be awaited with some apprehension. But if they are all as well made as the present volume, there will be ground for thankfulness.

Dr. Rice has produced a book which does not pretend to be a technical treatise, but which is evidently based upon a knowledge of most recent English treatises. The general position taken in regard to chronological questions is eminently conservative, but it appears from the map appended to the volume that the author has accepted Ramsay's view as to the location of the Galatian churches. The introduction is a good résumé of the reviews of Salmon and Lightfoot, and although it has largely avoided criticism, has space for a defense of the unity of Acts that is probably as extended—if not as well read—as the purpose of the book demands.

The exegetical position of the book is gratifying. There are few works of this class that are as good. There is perhaps too often a yielding to temptation in the shape of homiletic application, but on the whole the interpretation is done soberly and thoughtfully. We do not look for much original work, nor is ingenuity in exegesis much wanted. But Sunday-school teachers who look into the volume for help will seldom be disappointed by a lack of either explanation or information. The author is also to be congratulated on the brevity with which he has made his "suggestive applications." Altogether the book is to be commended for teachers of the international lessons for 1897 who want something more than stories and pious reflections.

It should be added that the book contains a number of illustrations in half-tone from photographs and drawings of localities mentioned in the text.